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THE *Necessity of Subjection*, Asserted in an ASSISE-SERMON Preached in the Cathedral Church AT SARUM.

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BY

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To the Right Worſhipful

Thomas Gore,

OF

ALDRINGTON, Eſq;

High Sheriff of the County of *WILTS*.

Right Worſhipful,

SInce it was by the Influence and Power you have over me (for my own Inclination would have led me to neither) that I lately Preached, and now Publiſh this enſuing Diſcourſe, I cannot but call it in ſome meaſure yours (pardon my boldneſs herein) and prefix your Name to give it ſhelter and protection. I know too well that Cenſure abounds in this

licentious Age, and what less can I expect than the overflowings thereof from restless men, whose spirits being always in a tumult, do boldly reflect even upon that Authority it self, whose Rights I assert and vindicate: But I hope Sir, when Reason and Truth cannot allay this intemperate heat, (a heat which more becomes the Alcoran than the Gospel,) that your Name alone may be able in some measure to do it.

I shall forbear, Sir, all endeavours to blazon your Worth, since your own Learned Writings have done it already for me, they speaking much more to your advantage, than any thing that can be said by him, who is,

Honoured Sir,

Stanton-Quintin Your most humbly devoted

Sept. 24. and obliged Servant,

JOHN BYROM.

A SERMON

On *Rom.* xiii. 1.

Let every ſoul be ſubject unto the Higher Powers ——

THERE is nothing more conducible to the publick good, than *Civil Society*, it being the uniting cement of the World, and at once the ſtrength and glory of it. If the Maſs of Man-kind lay looſe and confuſed, like ſo many divided grains of Sand, and acted at their pleaſure without controul and government, they would ſoon degenerate and grow into Wolves, they would ſoon become a mutual vexation, and fall a prey to one another: To prevent which, *Nature* it ſelf hath made a very large and ample proviſion, as having implanted in humane race an inclination to *Society*, as alſo an underſtanding to know, and

a will to purſue thoſe numerous conveniencies that flow from it. No Nation was ever ſo irrational and ſavage, as to live in a continual ſtate of War; the *Thracians*, whoſe roughneſs hath given birth to a Proverb; the *Goths* and *Vandals*, that roul'd from the *North* with an Inundation of Cruelty and Barbariſm; the *Americans* that Worſhiped *Hell*, and adored their very *Tormentor*, were notwithſtanding tolerably ſociable among themſelves, and had ſome kind of Government; but where Civility obtain'd, as it did in *Greece*, and Ancient *Rome*, there Government was preſerved in due eſteem and reverence, and ſuch excellent *Laws* were made in order thereunto, that it is even now accounted a piece of Wiſdom to be well acquainted with them. In general, the Principles of *Nature* teach and adviſe the uſefulneſs and neceſſity of Civil Government, and that it is both advantagious and juſt, that one ſhould be advanced to the higheſt degree, and be honoured and obey'd for the good of all. Neither is the Eternal Author of *Nature* leſs careful in declaring himſelf in this matter, he having Enacted and Decreed in his revealed Will (and all his Decrees like thoſe of the *Medes* are unchangeable) that Men ſhould be United together, as if they were all but one body; and in order to this ſo deſirable an Union, be ſubmiſſively obedient to the Law-

Lawful Magistrate. Particularly, when he was pleased to promulgate his *Gospel* to the World, he discover'd and enjoyn'd anew, not only the Duty we owe to Himself, but that which we are obliged to pay unto them who are honoured with his Signature and Name, *Kings* and *Princes*. To omit other places at present, that alone of my Text, is an unquestionable evidence, the *Apostle* in his name commanding Subjection so plainly and universally, that nothing but *Sophistry* and *Hell* can evade it. *Let every soul be subject unto the Higher Powers*——

The word Ψυχὴ translated here *Soul*, if we respect its first and original intendment, signifies *Breath*; but according to the more common and general use, it imports the rational Soul of Man, which therefore is called in *Gen.*2.7. *the breath of life*. Now because the Soul animates and enlivens the body, otherwise a dull & unactive mass, it is sometimes taken for life, which it gives. Thus the lxxii. *Gen.*17.14. *the Uncircumcised Man-child, whose flesh of his fore-skin is not Circumcised*, ἐξολευθρήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, i. e. *The life of that person shall perish, or be taken away*. Now inasmuch as the Soul distinguishes us from other Creatures; inasmuch as thereby we are endowed with reason, by which we are essentially men, it is sometimes inclusive of the body also, and signifies the whole Man.

Thus

Thus it is to be underſtood in various places of Sacred Writ, and cannot be otherwiſe interpreted here.

As to the word ἐξουσία, it properly denotes power in the abſtract, but it cannot be ſo underſtood here, becauſe it is impoſſible that that ſhould receive the Subjection that is here required to be given; it muſt therefore be taken for the Perſon impower'd, for him in whom power and dominion are lawfully ſeated, by virtue whereof, he is ſuperior to others; in which ſenſe it is likewiſe to be underſtood in *Epheſ.* 1. and in other places.

The meaning then of the words, *Let every ſoul be ſubject to the Higher Powers*, is this, Every perſon, of what quality or condition ſoever he be, muſt yield Subjection to the Supream Lawful Magiſtrate, and to them who are put in Authority under him: Purſuant to which, I ſhall make it the ſubject of my following Diſcourſe, to evince by plain Arguments the Neceſſity of our ſubmiſſion and obedience to the Civil Magiſtrate.

The firſt Argument ſhall be taken from the Origine of Civil Power, it being derived only from God.

The ſecond from the Doctrine and Practice of *Chriſt* and his *Apoſtles*.

The third from the Nature of *Rebellion*, which

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is in it self Damnable and Destructive of Salvation.

The fourth and last from the Universal consent of the *Reformed Christian Churches*, who unanimously agree in it.

I. The Necessity of Subjection is evident from the Origine of Civil Power, it being derived only from God. Although the Divine Image is stamp'd upon man in general, and indulg'd indiscriminately to all; yet it is peculiarly imprinted upon *Princes*, and therefore in Scripture they are called *Gods*; the Authority which they Exercise is not owing to the People (as some venemous Pens have drop'd, to blast the Cedars of the Forest, and to Poyson the Shrubs that are under them) but to God alone who Reigns in Heaven, and overrules the madness of the People. What though *Bellarmine* [*De Concil. l.* 2. *c.* 19.] and *Buchanan*, [*De jure Regni apud Scotos* p. 50.] the one a Pillar of the Synagogue of *Rome*, and the other an Advocate of popular confusion, have met in the point, Men who would willingly be thought as averse in their Principles, as the never-to-be-united Poles of Heaven? shall we therefore Exalt moving dirt (for man is no better) to the Soveraignty of God, and vest it with a power which is the sole preroga-

tive of *Omnipotence?* God, as he is the Creator and Preſerver of men, hath a juſt and unqueſtionable Dominion over them, and this his Dominion he in part transfers to Soveraign Princes, that order might be preſerved in the world, and that the Inhabitants thereof might *lead a quiet and peaceable life in all Godlineſs and Honeſty.* 1 *Tim.* 2. 2. The Crowns which encompaſs their royal heads, are the entire gift and donative of Him, who is encircled for ever with an eternal Crown of glory, and this is moſt plain from our *Apoſtles* words, which alone confound theſe *Babel-builders*, and break in pieces all their Arguments. *There is no power,* ſays he, *at* ver. 2. *of this Chapter, but of God, the powers that be are ordained of God; whoever therefore reſiſteth the Power, reſiſteth the Ordinance of God,* and again v. 4. *He beareth not the Sword in vain, for he is the Miniſter of God.* And inaſmuch as *Corah* and his Seditious followers rebel'd againſt their lawful Governour, it is ſaid by the *Holy Ghoſt*, that they *were gathered together againſt the Lord*, Numb. 16. 11. which plainly intimates, that Dominion is founded and eſtabliſhed by God, he accounting this Faction againſt *Moſes* his Repreſentative, as form'd againſt Himſelf; and it is further confirm'd by that Heavenly wiſdom which cannot err, Prov. 8. 15, 16. *By me Kings*

Reign,

Reign, and Princes decree Juſtice; by me Princes rule, and Nobles, even all the Judges of the earth. Seeing then the Authority of the lawful Magiſtrate deſcends from the Soveraign Lord of all things, how can the Violators and Oppoſers thereof be excuſed from the monſtrous crime of lifting up the head againſt him that gave it, and making an aſſault upon the very Godhead? do they not in effect rebel againſt Heaven it ſelf, who rebel againſt Him whom Heaven has ſet up *the anointed of the Lord*? is not *Magiſtracy* according to our Apoſtle's expreſs words *an Ordinance of God*, and therefore ſacred and inviolable, not to be blaſted by venemous breath, or to be touch'd by the unhallowed arms of Sedition. If the ſons of Faction and Diſloyalty would weigh and ponder this, if they would conſider, as they ought, the Divine original of Government, they would ſoon diſcern the neceſſity of Subjection, Oppoſition againſt the lawful Powers upon earth (for from Him their Authority proceeds) being level'd at a diſtance againſt the greater one in Heaven.

II. The neceſſity of Subjection will further appear from the Doctrine and Practice of *Chriſt* and his *Apoſtles*; although the Holy *Jeſus* is the great and everlaſting God, God bleſſed for ever;

yet like the meaneſt of humane Race he ſubjected Himſelf to the Dominion of men, although he had the immortal Scepter of Heaven, and an immarceſſible Crown of endleſs Glory, yet he yielded ſubmiſſion to the frail Scepters, and the fading Crowns of the earth; witneſs the whole courſe of his life, which he led with ſo much Meekneſs and Obedience, that his implacable enemies, the *Jews*, could not find whereof to accuſe him. The *Phariſees* in particular endeavoured to enſnare Him in this matter, and therefore as flatteringly as inſidiouſly ſay, *Maſter we know that thou art true, and teacheſt the way of God in Truth, neither careſt thou for any man, for thou regardeſt not the perſon of men*: *St.* Matt. 22. 16. Thus by giving him the ſpecious Title of *Maſter*, and ſuch ſoft and pleaſing words which in their opinion might be grateful unto him, they thought to induce him to ſpeak as they would have him, *i. e.* Factiouſly: for under this fair Covert diſguiſing a black and villanous Deſign, they demanded of him, whether it was lawful to pay tribute to the *Roman Emperour*; unto which, having ſeen a peny, which by their confeſſion was ſtamp'd with *Cæſars* Image, he gave this unexpected, but loyal reply; *Render unto* Cæſar *the things that are* Cæſars, *and unto God the things that are Gods*. *St.* Matt. 22.

22. 21. But to make the matter unqueſtionable; when himſelf was demanded Tribute, the impoſition whereof is an evident token of Soveraign Authority, and the payment as evident a token of Subjection, he refuſed it not, but wrought even a miracle to do it; at laſt drawing nigh to his mournful death, the Sun of Righteouſneſs being to ſet in blood, he gave a never-dying inſtance of his peaceable Submiſſion, the occaſion was this, he being apprehended by a multitude of People which *Judas* brought, a multitude armed with Swords and ſharper Revenge, St. *Peter* in the heat of his Paſſion drew, and with an unhappy ſucceſs cut off the High Prieſts ſervant's ear, the Holy *Jeſus* reſented this unlawful action ſo much, that he ſharply and ſeverely rebuked him for it, and plainly told him, that they who without deriving any Authority from him that bears the Sword will yet preſume to uſe it, ſhall find it fatal to their own eaſe and quiet, they ſhall fall themſelves by it; and further continues he, *Thinkeſt thou that I cannot now pray to my Father, and he will preſently give me more than ten Legions of Angels.* St. Matt. 26. 53. *Cherubim* and *Seraphim*, and all the mighty hoſt of Heaven were entirely at his Devotion and Command, and yet that He might give no colour or

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umbrage of oppoſition, he called them not to his Aſſiſtance; and ſo being brought before *Pontius Pilate*, he neither diſclaim'd nor oppoſed his Authority, but was obedient in the higheſt degree, obedient to the painful and infamous death of the Croſs. Now our Saviour that was thus ſubmiſſive hath left theſe commands upon Record, *Learn of me*, *St.* Matt. 11. 29. and very often, *follow me*; *St.* Matt. 4. 19. *St.* Luke 5. 27. from whence there is an indiſpenſable neceſſity to follow his example, and he being obedient to the ſupream Magiſtrate, the ſame indiſpenſable neceſſity lies upon us to be obedient alſo. In his ſteps did his Primitive followers afterwards tread, as is evident from what is Recorded of them by St. *Luke* in the *Acts* of the *Apoſtles*, and by *Eccleſiaſtical Writers*. I ſhall inſtance at preſent but in one, namely, St. *Paul*, both becauſe he was the Penman of my Text, and likewiſe brought up in a Religion that diſcountenanced, 'tis true, all manner of Rebellion, but it was of a warm Spirit. He, as it is recorded in *Acts* 9. was Converted to *Chriſtianity* by the miraculous appearance of the *Bleſſed Jeſus*, his journey to *Damaſcus* becoming to him the way to Heaven; after which his happy Converſion, he gained many Proſelytes to the *Chriſtian Faith*, confound-

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ing the obſtinacy of the ſtubborn *Jew*, the Philoſophy of the learned *Greek*, and the ſtrength of the powerful *Roman*: but amongſt all that he acted or ſpoke in order to bring them to the obedience of God, he never utter'd a ſyllable that countenanced their diſobedience to man. For an orderly ſubjection to the Powers on earth is not deſtructive of that which we owe to the greater one in Heaven; the former is founded upon eternal Reaſon as well as the latter, and ſo it would be highly incongruous that one ſhould aboliſh the other, he therefore was ſo far from pulling down the Thrones of Kings, from weakning or diminiſhing their Power and Authority, that as occaſion ſerved, he vindicated their cauſe both by Precept and Example. As to his Perſonal behaviour herein, we find ſuch inſtances of his loyalty and obedience, that they cannot be deny'd by the greateſt Patrons of Anarchy and Confuſion: when he was brought by the malicious *Jews* before the Tribunal of *Gallio* then Deputy of *Achaia*, he offer'd not to queſtion the Authority of his Judge, or to refuſe ſubmiſſion to him, and in truth, if a Superiority over others, as ſome impiouſly pretend, was not conſiſtent with that Religion which St. *Paul* profeſſed, he would never have waved this ſo fair an oppor-

opportunity of declaring his mind about it; after this he was brought before the *Jewiſh Sanahedrim*, before *Felix*, *Feſtus* and *Agrippa*, to each of whom he was very reſpectful, and ſhew'd great ſigns of Reverence, particularly when the Governour *Felix* did but beckon to him to ſpeak, he immediately comply'd with his ſilent Command, and further told him, that he anſwer'd with more joy and chearfulneſs than ordinary, becauſe he was to plead before a perſon that for many years together had exerciſed judicial Authority; when he was ſummoned before the judgment Seat of *Feſtus*, the firſt offer he made in his own defence, was to clear himſelf of the Calumny of Faction and Rebellion, whereby we may ſee, what ſentiments he had concerning the Rights of the Civil Magiſtrate; when he made it his firſt and chiefeſt care to publiſh to the world that he had not violated any of them: *Neither*, ſays he, *againſt the law of Jews, neither againſt the Temple, nor yet againſt* Cæſar *have I offended any thing at all. Acts* 25. 8. Once, 'tis true, when the *High Prieſt Ananias* commanded that they who ſtood by ſhould *ſmite him on the mouth*, *Acts* 23. 2. he raſhly return'd the opprobrious Title of *whited wall*, *v.* 3. But no ſooner did he know to whom he had ſpoken thus diſhonourably, but he charges

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it wholly upon his ignorance, *I wiſt not*, ſays he, *brethren, that he was the High Prieſt*, v. 5. and afterwards to ſhew how ſenſible he was that none ſhould ſpeak evil of Dignities, he cites a Text out of the *Law* to that purpoſe, *Thou ſhalt not ſpeak evil of the Ruler of thy People*; Exod. 22. 28. Thus our *Apoſtle*, as to his perſonal behaviour, never offer'd to entrench upon the Rights of Government, but into what Nation or Countrey ſoever he came, that Nation and Countrey had clear and undoubted proofs of his Subjection; and we are all of us obliged as well in this as in other things to tranſcribe his excellent example, as himſelf ſpeaks, *your ſelves know how ye ought to follow us, for we behaved not our ſelves diſorderly among you.* 2 Theſſ. 3. 7. Neither did his Doctrine diſagree in the leaſt from his life and manners, his words as vehemently perſuading to obedience at his practice; in his *Epiſtle* to *Titus* the chief and principal Biſhop of *Crete*, he commands him to put the People in remembrance of this their Duty. *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates.* Ch. 3. v. 1. In ſhort, nothing can be more plain than the words of my Text, which he purſues in the greateſt part of the Chapter, and ſays particularly, *ye muſt be ſubject not only for wrath, but alſo for conſcience ſake*, v. 5. which in truth is the more

remarkable, becauſe enjoyn'd the *Romans*, who then groan'd under the almoſt inſufferable burden of Cruelty and Oppreſſion. They had at that time ſuch a Prince, who acted the Stork among them beyond, if poſſible, the intent of the Fable, and the utmoſt of what was deſign'd to be repreſented by it, ſuch a Prince who behaved himſelf ſo barbarouſly whilſt alive, that at his death there was an univerſal joy among the People. *Pars Tiberium* in *Tiberim*; &c. ſays *Suetonius*, [In vitâ Tib. par. 5.] *ſome cryed, away with him to* Tiber, *others prayed, that no other place might be aſſign'd him among the dead, but that which was given to the wicked, and others threatned to expoſe his dead body upon the Gibbet, being enraged at the remembrance of his former Cruelty and late Bloodineſs*; and yet for all this they muſt be ſubject, it being part of the *Chriſtian yoak* to ſubmit to that other alſo of ſubjection. St. *Chryſoſtom* commenting upon the Text leaves this memorable gloſs upon it, *thou muſt be ſubject*, ſays he, κἂν ἀπόστολος ᾖς, κἂν εὐαγγελιστής, κἂν προφήτης, κἂν ὁτιοῦν i. e. *Whoever thou art, although thou art an Apoſtle, although thou art an Evangeliſt, although thou art a Prophet*; and *Tertullian* in his Apology, tells us, that all the Arms which the Primitive Chriſtians uſed under the preſſures of the

λόγ. xy pag. 189. Edit. Sav. Exc. Et.

the ſevereſt Proſecutions, were *tears only and humble intreaties*. They thought it then an honour, as indeed it was, to ſuffer, not to deſtroy and murder for Chriſt. And now if after all this, any man will doubt, whether ſubjection is due to his lawful Prince and to them who are deputed by Him, he may as well doubt, whether the examples of *Chriſt* and his *Apoſtles* are to be followed, for they paid it; he may as well doubt, whether the Scripture be true, for that enjoyns it; but no one, I hope, that pretends to the Name of *Chriſt* will queſtion the latter, therefore he has no reaſon to doubt of the former.

III. The Neceſſity of Subjection is alſo evident from the nature of Rebellion, which is in it ſelf damnable and deſtructive of Salvation. The firſt diſobedience of this kind that ever actually appear'd, was form'd and contriv'd by the Apoſtate ſpirits in Heaven; Pride and Ambition ſo ſwel'd their minds beyond their juſt and natural proportion, that they grew big with the moſt deformed and miſ-ſhapen of all Monſters, with unnatural Rebellion againſt the Lord their God, but they found it ſo hazardous to themſelves in the event, that they were forced from the joys and happineſs of Heaven, the *Morning Stars* fell deveſted of their radiant glory, they

fell from immarceſſible light to the Regions of eternal darkneſs, and what do we think will become of them, who treading in their ſteps rebel againſt Gods Vicegerent upon earth? 'tis eaſie enough to foretel the ſadneſs of their puniſhment from what our *Apoſtle* ſays in v.2. of this Chap. *they that reſiſt ſhall receive to themſelves Damnation.* Nay to ſhew Gods juſt Indignation againſt this Sin, he puniſhed it even here in ſuch a manner that was never before ſeen or heard in *Iſrael*, Numb. 16.32. *the earth opened its mouth*, and ſwallowed up *Dathan* and his factious Accomplices, and it is not to be doubted, but they afterwards went from one deep to another, and to enhanſe the guilt thereof, it is compared in Scripture to that which of all others ſeems the moſt unnatural and horrid impiety; *Rebellion is as the ſin of Witchcraft.* 1 Sam. 15.23. To omit then thoſe Tragical confuſions and diſorders which are the natural off-ſpring and product of Rebellion, to paſs by in ſilence thoſe execrable outrages and murders it cauſes, they ſpeaking of themſelves and loudly declaring the malignity of its nature; we cannot but conclude that it is ſinful and damnable, and utterly inconſiſtent with eternal Salvation: and if ſo, our obligation to ſubjection is enforced thereby, we being bound

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to obſerve it, as we tender and reſpect our everlaſting happineſs.

IV. And laſtly, The *Neceſſity* of Subjection is likewiſe confirm'd by the univerſal conſent of the *Reformed Chriſtian Churches*, who unanimouſly agree in it. In the *latter confeſſion of* Helvetia cap. 30. we find theſe following words; *The Magiſtracy of what ſort ſoever it be, is ordained of God himſelf for the peace and quietneſs of Mankind, and ſo that he ought to have the chiefeſt place in the World.* And afterwards, *he that oppoſeth himſelf againſt the Magiſtrate, doth procure the wrath of God againſt him.* In the *confeſſion of* Baſil, *Art.* 11. it is ſaid, *we do not only not receive, but as Abominations and Blaſphemies reject and condemn thoſe ſtrange and erroneous Doctrines which the ſpirits of Sedition among other damnable opinions bring forth,* ſaying, *that Magiſtrates cannot be Chriſtians.* In the *confeſſion of* Bohemia, c. 16. we find theſe words, *the People are taught, and by the word of God effectually enforced thereunto, that all and every of them in all things, ſo that they be not contrary to God, perform their obedience to the ſuperior Power, firſt to the King's Majeſty, then to all Magiſtrates and ſuch as are in Authority, in what Charge ſoever they be placed, whether they be of themſelves good men or evil.* In the *Gallican confeſſion*, Art. 40. we read, *we muſt willingly ſuffer the yoak of ſubjection,*

ction, although the Magiſtrates be Infidels. In the *Belgique*, Art. 36. *all men of what Dignity, Condition or State ſoever, ought to be ſubject to their lawful Magiſtrates.* Agreeable to which is that of *Ausburg*, *Art.* 16. wherein they affirm, that *Chriſtians muſt of neceſſity obey the Magiſtrates Laws that now are, ſave only where they command and enjoyn ſin.* In the *confeſſion of* Saxony, *Art.* 23. it is ſaid, *Subjects owe unto the civil Magiſtrates obedience, as St.* Paul *ſaith, not only becauſe of wrath,* i. e. *for fear of corporal puniſhment, wherewith the Rebellious are rewarded by the Magiſtrate, but alſo for Conſcience ſake,* i. e. *Rebellion is a ſin that offendeth God, and draweth the Conſcience from God.* In that of *Suedeland*, cap. 23. it is ſaid, *we have declared that our Preachers do place that obedience which is given to the Magiſtrates among good works of the firſt degree, and that they teach, that every man ought ſo much the more diligently to apply himſelf to the publick Laws, by how much he is a more ſincere Chriſtian and richer in Faith.* Conformable to all which is the Doctrine of our own Church, as is clear from her 7. *Art.* and from the *Homilies of Obedience and Rebellion* confirm'd by the 35th. Now where there is ſuch a general and unanimous conſent, where there is ſuch an harmonious and univerſal agreement, there, as it is highly agreeable to Reaſon, can hardly be a failure of truth; and

and seeing in this Doctrine of subjection to Magistrates, so many vast and flourishing Kingdoms, so many large and populous Principalities, so many strong and powerful Commonwealths unanimously agreed, and that at such a time too when they first withdrew from the blindness and corruptions of *Rome*, in which they had been so long educated; seeing, I say, there was so full a consent herein, as 'tis plain there was by their respective *Confessions*, the consideration hereof, though it stood single, cannot but incline a rational person to the belief of it. 'Tis true, the *Anabaptists* of those times, as the industrious *Sleidan*, *Com. l.* 10. relates, a People by his description little less than mad, and pretending to such Visions and Revelations which they themselves never saw or heard, openly maintain'd, *that it was not only lawful to resist the Magistrate, but that Magistracy it self was repugnant to Christianity*; a Doctrine so impious in it self, and so astonishing in its dreadful consequents, that it gain'd only upon mean, desperate and irreligious persons; and it was afterwards followed with so signal a judgment upon the maintainers and abetters thereof, that the Sword gave a period to their madness and lives together, and with them it might possibly have ended, with them it might have dyed and perished.

periſhed for ever, had not *Satan* the Prince of Rebels for a reaſon beſt known to Himſelf, cheriſhed and fomented it in others: but their number formerly was, and I hope at preſent is ſo ſmall and inconſiderable, that it takes little ſtrength from the Argument I purſue, nothing having been ever ſo plain and evident, that hath not had many oppoſers.

And now, what ſhall we ſay to thoſe of the *Roman Church*, who have ſo far perverted Reaſon and corrupted Religion, that in one of their moſt ſolemn Aſſemblies in a *Council* which they extol and magnifie for the number and learning of their Prelats, they have pronounced and decreed it lawful to dethrone and deſtroy Princes; they are willing indeed under a pious diſguiſe ſeemingly to qualifie this bloody Sanction, by adding thereunto the word *Heretique*. But how can even their own Princes be ſecure from the fatal effects thereof, when they themſelves are both Party and Judges, and 'tis notoriouſly known that a very ſmall matter, when they are ſo minded, will ſuffice to make a Heretique. Will the pretended *Vicar of Chriſt* uſurp a power of reſiſting and depoſing ſoveraign Magiſtrates, when Chriſt himſelf yielded all due ſubjection unto them? will he who ſtyle-

Concil. Lateran.

himſelf

himſelf St. *Peter's Succeſſor*, act ſo contrary to St. *Peter's Command*, as it is, 1 Ep. 2. 13, 14. *Submit your ſelves to every Ordinance of man for the Lords ſake, whether it be to the King as ſupream, or unto Governors as unto them that are ſent by him.* This certainly is no other than to infuſe into Religion which naturally breaths ſubmiſſion and meekneſs the unnatural ſpirit of Treaſon, Diſloyalty and Blood.

What likewiſe ſhall we ſay unto them, who inſpired with a like Phrenſie have openly avowed Rebellion to be juſtifiable, and what is more, not only their Pens, but their Swords have written it in Characters of Blood; to juſtifie their barbarous and inhumane Practices, they have cited that of *Deborah* and *Barak* in *Judg.* 5. 23. as if becauſe the Angel of the Lord denounces a curſe againſt the Inhabitants of *Meroz* for ſtanding in a cold neutrality, and not reſiſting a forein Enemy, as the *Aſſembly-Annotators* themſelves confeſs, that therefore it is lawful to oppoſe the *Father* of our *Country*, and reſiſt the legal Magiſtrate. They have cited that of the *Royal Prophet* in Pſal. 149. 8. where he ſpeaks concerning *binding their Kings in Chains, and their Nobles with links of Iron*; but the words are *Vid. Loc.*

directed only againſt thoſe ſuperſtitious Heathens, upon whom God deſign'd to execute his wrath for their groſs Idolatry, as is evident from the preceding verſe, and ſo nothing at all to their purpoſe. Laſtly, not to rake into all their abuſes, they have cited and groſly miſapplyed to themſelves that ſaying of the *Apoſtles, we ought rather to obey God than men*; Acts 5. 29. as if they, without any diſparity in the Caſe, were acted by the ſame ſpirit that the Bleſſed *Apoſtles* were, and purſued the ſame end and deſign with them, it is eaſie enough to plead and diſtort Scripture: The moſt obſtinate Hereticks, the moſt profligate Sinners, nay Devils themſelves can do it: however then by a kind of profanation of the words, they term'd their own ambitions and intemperate Deſires, *Gods Cauſe*; however they encouraged the people to Arm, as if to unſheath the Sword againſt the *Lords Anointed* was to fight the *Lords Battels*. This is undeniably certain, that no pretence whatever can juſtifie ſuch proceedings; for it is impoſſible for a man, whatever is flouriſhed to the contrary, to be at once a *bad Subject* and a *good Chriſtian*.

What, laſtly, ſhall we ſay unto them, who under the colour of *Chriſtian Liberty*, would break down

down the fences of Government, and lay it ſo waſt that not ſo much as one ſtone ſhould be left upon another. The liberty which our Saviour purchaſed by the effuſion of his ſacred and ineſtimable blood is wholly ſpiritual, and yet to ſerve ſuch deſigns, which I am unwilling to call to your thoughts, theſe are ſome who would have it to be temporal; but can any rational perſon believe that *Chriſt*, who came to free us from Sin, hath yet given us a freedom to do wickedly, as we apparently muſt, if we reſiſt the lawful Magiſtrate, whom Chriſt hath commanded us to obey? This is ſuch a ſoleciſm and wild contradiction, that nothing but deep Atheiſm, or, if I may joyn ſuch diſtant words together, religious Phrenſie can be guilty of it; and in truth, it may juſtly raiſe our Admiration, that ſuch perſons as theſe claim to themſelves the name of Proteſtant, when Proteſtants, as I have made appear from their reſpective Confeſſions, diſclaim and renounce ſuch horrid Principles: they may peradventure proteſt againſt the errors of *Rome*, and in this they do well; but they proteſt too againſt the truths of God, and what diſtracting Schiſms in the Church and convulſive Agonies in the State, this at laſt may produce, is eaſie enough to

foreſee without a Prophetique Spirit; and therefore how juſtly they would appropriate to themſelves this name, when they who were firſt called thereby acted upon different principles, I leave all conſidering men to judge.

And now, my Lord, having aſſerted the rights of that Power which cauſes your preſence here, and authorizes your judiciary proceedings among us, give me leave to be your remembrancer, that what ſubjection ſoever we owe to the higher Powers, your ſelves are ſubject to the higheſt of all, God; he the ſupream and ſoveraign Judge of the World will call mankind to an account for their actions; by Him we muſt ſtand or fall without an Appeal to another; if it ſhould be your unhappineſs (which God forbid) to tread in the path of violence or wrong, you cannot but expect a heavier doom than that which you here pronounce againſt the guilty. But if you obſerve the rules of Juſtice, and determine according to the tenor of it, you will ſurely receive moſt righteous Judgment, Judgment temper'd and ſweetned with Mercy at the great Tribunal of Heaven; and then it will be a comfort and pleaſure unto you to behold your omniſcient Judge and King, whoſe countenance other-

otherwiſe will ſhoot forth horror and dart amazing fearfulneſs; then when the Statutes of Heaven are opened, it will be more to your advantage and honour, than that which you at preſent enjoy or can poſſibly expect from thoſe that are made upon earth; then in a word you will be exalted to an immortal ſtate of Glory, for happineſs and juſtice are eternal Companions, and cohabit in the Regions above for ever. Let me therefore intreat you in the name of God to caſt up your Eyes towards this glorious Eternity, that neither fear nor favour, thoſe ſpiritual Traitors, may cauſe you to make a forfeiture of it. 'Tis true, if we reſpect men, we live in an Age wherein 'tis impoſſible to pleaſe, neither can it be in reaſon expected, ſo long as the fury of *Rome* and *Enthuſiaſtique* rage ferment and boil among us. But this is your comfort, that the diſcharge of a good Conſcience will be pleaſing to Him who can infinitely reward you, and what ungrateful clamors ſoever you meet with in this world, you will be ſure by this means to hear moſt ſweet Hallelujah's in the other.

In the mean time, let us who are here unanimouſly pray, That we may live in due ſubjection to the preſent, that is, to the beſt of all Go-

Governments; and that God would ſo direct your deſign'd proceedings in this City and elſewhere, that they may tend to the honour of our Soveraign Lord the King who ſent you, to the peace and welfare of this, I wiſh I could not ſay, divided People, and to the re aladvancement of the divine Glory.

FINIS.